Foxes and Fire-brands:

OR A

SPECIMEN

OF THE

DANGER and HARMONY

OF

POPERY and *SEPARATION*

Wherein is Proved

From undeniable Matter of Fact and Reason, that *Separation* from the *CHURCH* of *ENGLAND* is, in the Judgment of Papists, and by sad Experience, found the most Compendious way to introduce *POPERY*, and to Ruine the *Protestant* Religion.

Tantum Religio potuit suadere Malorum.

The Second Edition.

LONDON,
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To Mr. Richard Baxter, *Mr.* William Jenkins, *&c.*

SIRS,

WISE *and Good Men are alwayes wont to look at, and conſider the Conſequences and Ends of things; where our Diviſions and Separations will terminate is but too obvious; things cannot long ſtand in this Poſture, our vain jangling will come to the Umpirage either of the ſharpned Sword of the Law, or the terrible Law of the Sword; the one is grievous, the other intolerable, upon which Party ſoever it ſhall fall; for the ill Influences of Religious Quarrels are ſuch upon the Civil Government, as will oblige that for Self-preſervation, to prevent the laſt by the Uſe of the firſt, and by timely Severities to obviate future Miſeries.*

I have yet ſeen nothing offered by Diſſenters *which will not neceſſarily increaſe, rather than cure our Diviſions; and above all, that* Toleration *which is ſo warmly pleaded for by thoſe* Nonconformiſts, *who pretend to give an old Anſwer to a new Sermon of Doctor* Stillingfleet's, *is*

certainly the most intolerable. It is a Door which will let in infinite Divisions, and Sub-divisions, Errors and Heresies, and by giving People Liberty to go either to Church *or* Conventicle, *will give the Lazy, Profane, and Atheistical Liberty to go to neither, to the great dishonour of God, and the inevitable decay of Christian Religion; it will infallibly give the* Papists *all the Advantage these following Papers discover; they desire to introduce* Popery, *upon the ruine of* Protestant *Religion; It will oblige the Supream Magistrate to act against his own, and the Publick Conscience of Christianity, and to Establish Iniquity by Law: for such are the* Doctrines *and* Practices *of some* Dissenters, *in the Judgment of all but themselves, and of all* Dissenters, *in what they oppose one another.*

I know not how they come now to unite so close against the Episcopal Party: *for I know their Breaches are incurable, and the time was when* Presbytery *was as much* Babylon *to* Independents, *as* Episcopacy *was to the* Presbyterians, *and so of the other Sects and Schisms, which makes some People apply that of the* Psalmist *to this Confederation,* Psal. 83. *against the Church of* England.

For my own particular, I know but one Remedy for these Growing Evils, and that is, to permit the Soveraignty to lodge where God Almighty has placed it, and to submit to it for Conscience sake. I think the Authors of the Political Catechism *allow His Majasties Power to be of God, He is the Minister of God for our Good. Now who is to be Judge of the goodness and fitness of Laws, Religious, Moral or Political? Either the Prince or the People: If the People, then is not the King Supream, contrary to St.* Peter, 1 Ep. 2. cap. 13. *If the King be the Umpire in the case, every private Conscience is bound to submit to the Publick Conscience, which is the Law of the Nation, which the King with the Advice, and by the Consent of the Wisdom of the Nation, has judged, and therefore Established for the Publick Good. So that the Contest of* Dissenters *appears to be for Empire and Soveraignty, and who shall be the Supream Judge of the Goodness and Expediency of Laws;* * *and they do very ill to quarrel at Clergy-mens Coaches and Liveries, who themselves are grasping at Crowns and Scepters. And if any or many Private Men shall not judge these Laws so good as those they would have imposed, they ought to submit, and study to be quiet, and not make the greater*

* Answer to Dr. *Stillingfleet's* Sermon.

er Duty of Mercy and Peace of the Church ſubmit to the Sacrifice of what, may be, is but Opinion, and ſtill ſub Judice.

I have a Theme before me too copious for an Epiſtle, and ſhall therefore, that I may not tranſgreſs the bounds of one diſmiſs the other. I only offer theſe following diſcoveries of the Danger *to which* Proteſtant Religion *and theſe Nations are expoſed by* obſtinate Separation, *to your cool and retired thoughts, and hope you are too good Men and Chriſtians to eſteem me*

Your Enemy, becauſe
I tell you the Truth,

Philirenes.

Foxes

Foxes and *Fire-brands*, &c.

THAT the *Papists* have ever since the *Reformation* of Religion in *Europe*, been most invincibly industrious in these Kingdoms, to bring the *Church of England* to ruine and a total Subversion, there cannot remain the least doubt or scruple. For besides apparent matter of undeniable *Fact*, during the Reigns of Queen *Elizabeth*, King *James* and King *Charles* the First, and our present Gracious Sovereign (whom God long preserve) there are these *Reasons* which have, and do animate them in the repeated prosecution of that desperate Enterprize.

The restless Design of Papists to re-gain *England* to *Rome*.

First, A vain *Enthusiastick Opinion*, which in this last *Century* they have generally embraced, That there shall be a Fifth *Monarchy* of their Church: For the erecting of which, they embroyl their Brains, and the whole *Christian* World, wrest the Prophecies of the *Scripture*, and the pretended Writings of the *Sybils*, to countenance this beloved *Chymæra*: Now they look upon the *English* Nation become *Heretick*, and revolted from the Faith, as too potent and considerable in this part of the World, to permit them to hope for any Success, till that *Church* and *State* be either so broken, as to be disabled to oppose them, or be reduced to the *Roman Faith* and Obedience.

The Reasons moving them vigorously to prosecute their wicked Design.
1. An Enthusiastick Belief of the Fifth Monarchy of the Church of *Rome*.

Secondly, They look upon the *Church* of *England* therefore, as the only *Bastion*, or Bulwork of the *Protestant Religion* and Interest, from whence there have sprung so many, and such a constant Succession of able *Champions* for *Truth*, and so long as that *Church* continues, are like to do, as will Eternally baffle all the Arguments and Reasons they have hitherto, or can produce to support their tottering Cause; and in all probability will in time so expose them, as to convince the World of the *Apostacy* of *Rome* from the Ancient *Primitive Christianity*; and induce them to knock off the shackles of blind Obedience, which their Ignorance

2. The Church of *England* the only Bulwork of the Protestant Religion, and their most potent Enemy.

rance and the *Romish* Artifice have fastened upon the hands of all *Princes*, and People under the *Papal* Jurisdiction, and whatever some People may imagine, * there is nothing formidable to *Rome* in those little Sects of Separatists, who being by their own Eternally Sub-dividing Principles, like the Sheaf of *Arrows* in the *Apologue* unbound, will be broken without any great difficulty: but the *Church* of *England* being a Body compact, firm and well put together, and wearing so much of the *Primitive* Purity and Antiquity, both in Doctrine and Discipline, is the *Gordian* knot, which, till by the Sword of Pope *Alexander* they can unty, they can never hope to conquer the World by that of *Peter*, and therefore that Church is the constant mark of their Hate and Envy, and to undermine her Foundations, they set themselves and all their Engines to work with all possible Diligence and Application.

* This is apparent because they raise them themselves.

An Instance of a Popes Charity to the *English* Hereticks

I remember to have heard a pretty odd Relation, which came from a Person of Quality of this *Nation*, who was at *Rome* in the time of our late Troubles: This Noble Person having demanded liberty to have an Audience of His *Holiness*, obtained it, and was treated with great Civility and Respect; After the Formalities of the Visit were over, the Pope enquired what News from *England*? to which the Gentleman replied with great Testimonies of Compassion, and gave him a short recital of the *Tragical* Adventures of the Civil War; at which the Pope fell into such an indecent Laughter, that the *English Gentleman* smartly repartee'd, Sir, Certainly this is a Scene for Pity, not for Laughter: Well, Young Man, said the Old *Pope*, having Gravely Composed himself, you say true, and I take your Reproof in good part, but, added he, I cannot forbear this Testimony of Joy, when I consider that God is about to convince you of your Errors by these severe *Methods*; and by their own hands to destroy one of the best dress *Heresies* that ever appeared in the World since that of the *Arians*.

3. Secular Interest, Ambition, and Honor.

Thirdly, The *Romish Clergy* look upon themselves to be extreamly injured in point of Interest, and that they are unjustly and violently dispossessed of all the Dignities and Revenues of the *Bishopricks*, *Cathedrals*, *Abbeys*, *Monasteries* and other Religious Houses, and these Promotions, Dignities, and Revenues, and

are from time to time conferred by the Pope upon titular *Bishops*, *Deans*, &c. who *de jure* pretend a Right to them, and hope *de facto* to poſſeſs them ſo ſoon as they can by any Arts or Wayes reduce theſe *Nations* to the Obedience of the See of *Rome*. Nay, the *Pope* himſelf has the Vanity or Impudence to be tickled with the ſweet Imagination of Soveraignty, and to pretend from the Reſignation of King *John* to *Pandulphus* his Legate, a Title to the *Imperial Crown* of theſe *Realms*.

Now ambitious Men animated by theſe Hopes, and profeſſing as matter of Faith, that they are free from all the Obligations of Duty and *Allegiance* to *Heretical Princes* and *Uſurpers*, as they term ours; and at leaſt in Pretence, being inflamed with an ardent Zeal, for the Converſion or Confuſion of us poor *Hereticks*, and having alwayes the dazeling Beams and Luſtre of *Intereſt* and ſecular Advantage in their Eyes, together with the Hopes of *Heaven*, as the Merits of ſuch Induſtry to blear the Eyes of others, I ſay, ſuch men and ſuch Principles muſt of Neceſſity lay them under the conſtant and reſtleſs Temptations, of attempting all things to regain their Earthly, and gain a *Heavenly* Glory into the Bargain: Nor can it be ſuppoſed, that they will ſtick at the Violation of any *Laws*, *Divine* or *Humane*, by *Treaſons*, *Perjuries*, *Wars*, or *Blood-ſhed*, which they think ſo far from ſinful, that they eſteem them meritorious, and acceptable Services to *God*, being done in order to the Salvation of Sinners, and the Exaltation of their *Church*.

The Methods Papiſts uſe to convert Hereticks.

Now the wayes and Methods by which they propoſe to effect theſe, as they think and ſtile them, glorious Undertakings, are theſe.

1. To divide Proteſtants amongſt themſelves.

Firſt, Since they are hopeleſs to convince or perſwade by force of Arguments, they endeavour to divide *Proteſtants* among themſelves: and this they have done ever ſince the *Reformation*, by raiſing *Sects* and Separations, from our *Church* in matters of *Doctrine* and *Practiſe*; and again ſubdividing theſe into leſſer Parties and Fractions, under Pretence of greater Advances to Purity and a thorough *Reformation*, and as this Principle may proceed to, no doubt they will purſue it *in infinitum*.

Thus I have been credibly informed, that a St. *Omers Jesuit* declared, that they were Twenty years Hammering out the *Sect* of the *Quakers*; and whoever considers the *Positions* of those People, will easily be induced to believe them forged upon a *Popish* Anvil. They refuse all Oaths, a neat Covert for *Priests* and *Jesuits* to evade the Tests of the Oaths of *Allegiance* and *Supremacy*, and avoid the Punishment which follows their discovery; they despise the *Scriptures*, so do *Papists*; they contemn our Sacraments, especially the Eucharist, so do Papists; they do above all things vilifie the Ministers, so do Papists; and in many other *Doctrines* they bear a great Analogy and Conformity one with the other. The Opinion of a *Fifth Monarchy*, looks extreamly like another Spawn of the *Jesuits*, and had that prevailed, as it was once in a fair way to do, that would have done their business; and indeed was the last Sect I think started among us, as if designed for their purpose; for it would have been an easie translation of that *Monarchy* to the *Papal Throne*, till Christ should come in Person to have exercised it himself: and I find a remarkable hint of this in Dr. *Oates*'s *Narrative* and *Depositions*, Parag. 34. where the Jesuits, and one *Green*, with Eight other *Fifth Monarchy* men club together for the Firing of the City of *London*.

And indeed herein the Papists have been most industrious, and it is but just to fear they are so still, to animate those Separations they have created, with Principles of Hatred and Animosity against the *Church* of *England*, as will admit of no Reconciliation, nor any lower terms of Satisfaction than her utter Ruine and intire Subversion; and they move every stone, that not one stone must be left upon another in that glorious Building: for this purpose, they have endeavoured to perswade the People into a hatred of the Governours of the *Church*, by telling them of their near Approaches to Popery: against which, and the *Pope* himself, to cover the Artifice, it is no matter how bitterly they inveigh, so long as by this Stratagem they divide Men from the *Church*. Thus have they drawn off the People from the love of the stated and Authorized Publick Prayers and Service of the Church, by intro-

introducing, practicing, and commending that Novel Way of Praying *Extempore*, to which *Gavan* the *Jesuit* was so inured, that he could not at his Execution forbear running into an Enthusiastick Fit of it. This has been a Key which has opened the doors of many lips to Blaspheme *God* and *Religion*, to utter vain, idle, impertinent, seditious, heretical and impious *Harangues*, the very froth of Fancy, and the Scum of *Effrontery*, which yet they have dedicated to *God Almighty*, and though it was really a Sacrifice of Fools, have fathered it upon the *Spirit of Wisdom*: and of this the Papists have made no small Advantage to *Proselyte* People from ours to the *Romish Communion*; and yet they first recommended this *Engine* to the People, they have opposed it too, and exalted it above the *Common Prayers*, as more Spiritual and prevailing, branding those with all the Titles of Infamy, and which has succeeded to their wish, and is now generally taken up as a great Truth by all Dissenters, that the *Liturgy* is nothing but the *Mass-Book* in *English*, and the very dregs of Popery, Idolatry, and Superstition.

Secondly, having divided us to destroy us by those Divisions.

Secondly, Having thus successfully divided us, and inflamed *Dissenters* with a Zeal so hot against the *Church* of *England*, as is fit upon all occasions both to take and give Fire, they endeavour to blow up those Sparks into a Flame: they perswade Dissenters *Episcopacy* is guilty of most intolerable Ambition, Pride, Avarice and Tyranny, they press them to maintain their Liberty of *Conscience* against the Antichristian Yoke of Ceremonies, and to pull down *Babylon*: and take hold of all occasions, to run them into open Hostilities and Rebellion against the Civil, as well as the Ecclesiastical Power and Government; and all this in hopes to destroy us with our own Weapons, that then they may erect their *Church Triumphant* upon the Ruines of ours, which they have rendred truly *Militant*.

——*En! quo discordia, Cives*
Perduxit miseros.

The sincere and tender love I have for my Dear and *Native Country*, the Compassion I have for the wounds of a bleeding

Church and Nation, and the great Honour and Esteem I have for the *Protestant Religion*, as professed and Practised in the *Church* of *England*, which I have not embraced out of the Compliances of Education, but the Force and Conviction of Reason grounded upon deliberate Debates, and a near Examination, oblige me to contribute all I can to rectifie the misunderstandings which have occasioned our unhappy Breaches and Divisions; nor could I think of any Expedient more conducive to the attaining my Design, than the exposing to the open view of the World the *Artifices* of these our inveterate Enemies, wherewith they have given us so many both secret and open wounds, as have once already proved almost mortal and incurable, for *the Poyson of Asps is under their Lips*, and they shoot sharp and Envenom'd Arrows, which wound at a distance, and kill by degrees: and if we give them opportunity to redouble their blows, they will in all Humane Apprehension lay us weltring in our own and one anothers Blood, without the assistance of any other *Massacre* than what we execute upon our selves.

These Practices proved by particular Instances, and matter of unquestionable Fact.

And now, in regard that Generals are rarely so forcible or convictive, though never so true, as particular Matters of *Fact*; in hopes of doing a charitable office to those who have been hurried down this *Popish* Flood of Calumnies with which the *Romish Dragon* has Persecuted our *Church*, and driven her into the Wilderness, I will prove the truth of my *Charge*, by such undeniable Matter of *Fact*, as shall leave no excuse for Non-conviction to any Persons to whose hands these Papers shall come; except such who have resolved not to acknowledge any Conviction, and who, by a resolute perfisting in a seeming Infidelity, properly called a willful *Obstinacy*, justly render themselves suspected, if not evidently guilty of a Confederacy, and down right Combination with the *Papists* to introduce *Popery* and *Tyranny* upon the Ruines both of Church and State.

A notable Relation of a *Dominican* Friar, who pretended himself a Puritan in Queen *Elizabeths* time.

I will begin then with a remarkable *Narrative* of a *Dominican* Friar, being an Extract out of the Memorials of the

Lord

Lord *Cecil*, an Eminent States-man in the Reign of Queen *Elizabeth*, from whose Papers it was transmitted to the Reverend Bishop *Usher*, sometime Lord *Primate* of *Ireland*; whose Name, so venerable even to many *Dissenters*, may possibly influence them to sober Considerations of the Danger to which they expose the *Protestant Religion* by their Separation, whilst thereby they give opportunity to these *Ravening Wolves*, in Sheeps clothing to enter in among them, and scatter those Souls from Christ's fold, who otherwise would be one Flock under that one great Bishop and Shepherd of Souls. The Papers of the Lord *Primate* coming to the hands of Sir *James Ware* Knight, late one of His Majesties Privy Council in *Ireland*, his Son *Robert Ware* Esq; has obliged the Publick by the communication of them.

In the year 1567. being the Ninth year of the Reign of Queen *Elizabeth*, one *Faithful Commin*, a Friar of the Order of St. *Dominick*, a Person generally reputed a zealous *Protestant*, and much admired and followed by the People for his seeming Piety, but more particularly for inveighing in his Pulpit most bitterly against *Pius Quintus* then *Pope*, was accused by *John Clerkson* Chaplain to the Arch-bishop of *Canterbury*, *Nicholas Draper*, and *Mary Dean*, who being Sworn upon the Holy *Evangelists* before Her Majesty and the Lords of the Council, deposed, that the said *Faithful Commin* was no true Protestant, but a false Impostor, a Sower of Sedition amongst Her Majesties Loyal Subjects; upon which, the Fifth of *April* being *Monday*, the said *Faithful Commin* was brought before the Queens Majesty and the Honourable Lords of the Privy Council, and there examined by his Grace *Matthew Parker* Lord Arch-bishop of *Canterbury*, as followeth;

Observe how early the Papists began to act Non-conformists, who then were called Puritans, from their pretending to a purer Reformation, as presently you will find this Friar do.

L. Arch-bishop. Faithful Commin, Of what Profession art thou?

Fa. Com. Of Christ's Order.

L. Arch-bishop. What Order is that?

Fa. Com. *A Preacher of the Holy *Gospel*.

L. Arch-b. What Gospel is that you call the Holy Gospel?

Fa. Com.

* The very same Answer which all unordain'd Speakers, who are Preachers at large, and run before they are sent, make at this day.

Fa. Com. The Goſpel of *Jeſus Chriſt.*

L. A. B. Under what Power do you own to hold that Goſpel?

Fa. Com. Under Chriſt and his Saints.

L. A. B. Do you acknowledge any other Power ſave Chriſt to be on Earth?

Fa. Com. Yes, I do.

L. A. B. What Power is that?

Fa. Com. The Holy Catholick Church.

L. A. B. Do you not acknowledge a Defender of the Holy Catholick Faith?

Fa. Com. * God is the only Defender.

* Papiſts and Diſſenters both diſown Supremacy, or equivocate and diſſemble about it.

Hereupon the Arch-biſhop addreſſing himſelf to Her Majeſty, ſaid, Your Gracious Majeſty may perceive, that either this Man hath been inſtructed what to ſay, or otherwiſe he muſt be by his Anſwers a Man of Craft; to which the Queen replied, I ſuppoſe ſo, my Lord.

Then *Commin* was ordered to withdraw, and Her Majeſty and the Council were ſome time debating how to proceed in this Affair: After which, *John Clerkſon*, the Arch-biſhop's Chaplain, was called in before the Board; the Queen demanded his Name, which he told her: then ſhe further enquired, whether he was acquainted with *Faithful Commin*? to which he anſwered, he was; the Queen asked him, how long he had known him? To which he replied, about a year or more.

Queen. What have you to ſay againſt *Faithful Commin*, that he is ſuſpected to be an Impoſtor?

J. Clerkſon. Three things.

Queen. What be they?

J. C. Firſt, Let him prove his Ordination ſince he fell from the Church of *Rome*. Secondly, Why he never cometh to the Prayers of the now Eſtabliſhed Church of *England*, but ſtarteth up, and Preacheth to the People, † not coming into the Church till the Prayers be finiſhed. Thirdly, Let him prove that ever he received the *Sacrament* according to the Church of *England*, from any of our Orthodox Clergy-men.

† The exact mode of moſt Diſſenters, who will come to our Churches.

Her Majeſty and the Council having conſidered of theſe Three Points, ſent for the ſaid *Faithful Commin* to come in

in again, who appearing, the Arch-biſhop demanded of him,

A. B. Were you ever Ordained?

Fa. Com. Yes, I was Ordained.

A. B. By whom?

Fa. Com. By the Cardinal, (meaning *Pool.*)

A. B. Had you not other Certificate under any of the Biſhops Hands, ſince the Reformation?

F. C. Not any.

A. B. Wherefore would you dare to Preach, having not got a * Licenſe of Permiſſion under ſome of our Biſhops hands? How ſhall we be aſſured that you are not of the *Romiſh Church*?

*Obſerve the reaſon and neceſſity of all Preachers having Licenſe to Preach, and of ſetled Parochial Congregations: as alſo the great Care the Church of *England* takes to keep Papiſts from creeping in diſguiſed among us, and the opportunity Separation gives them to come among Diſſenting Congregations.

Fa. Com. There are ſeveral have heard my Prayers and my Sermons, and can teſtifie † that I have ſpoken againſt *Rome* and her *Pope*, as much as any of the Clergy have, ſince they have fallen from her; I wonder therefore why I ſhould be ſuſpected?

† They that rail moſt bitterly againſt *Rome* and the Pope, may be Papiſts notwithſtanding.

A. B. By your Anſwer, Mr. *Commin*, I perceive, you would have any one Preach, ſo that he ſpake but againſt the *Pope* in his Sermons.

F. C. Not every one, but he whoſe Function it is, and he who hath the * Spirit.

* Look here a Friar in Maſquerade of a Diſſenting Proteſtant, one of the firſt Pretenders to this extraordinary gift of the Spirit.

A. B. What Spirit is this you mean?

F. C. The Spirit of Grace and Truth.

A. B. **But is this Spirit that is in you, either the Spirit of Grace or Truth that doth not comply with the Orders of the Church, lately purged and cleanſed from Schiſm and Idolatry?

** A Queſtion worthy of the moſt deliberate Conſideration of all Pretenders to the Spirit, and all thoſe who follow them; for if they cannot by the fruits of the Spirit, mentioned *Gal.* 6. prove it the Spirit of Truth, or if it produces the fruits of the Fleſh there mentioned, *Hatred*, *Variance*, *Emulation*, *Wrath*, *Strife*, *Seditions*, *Herſies*, it muſt be the Spirit of Error. Let Separatiſts look well to it, for it concerns their Souls and Bodies, and thoſe of many thouſands, who if they be not in that way of Truth, are in the broad way that leads to deſtruction.

F. C. There-

* The Pretence of all Dissenters for their Separation.

F. C. Therefore I endeavour to make it * purer, as far as God permits.

A. B. How do you endeavour to make the Church purer, when you neither communicate with her in Sacrament or in Prayer?

F. C. Yes, I endeavour it when I pray to God that he would open the Eyes of men to see their Errors, and several have joyned with me when I have prayed among them; and I have both given and taken the Body of Christ, to those of † *tender Consciences*, who have assembled with me in the fear of the Lord.

† The very exact Language of Dissenters, and the Original of tender Consciences, a Popish Pretence.

A. B. By your words then you have a Congregation that follows you.

F. C. I have.

A. B. Of what Parish, and in what Diocese?

* The First Independent Congregation in *England* gathered by a Popish *Dominican* Friar.

F. C. * Neither of any certain Parish, nor in any certain Diocese.

A. B. Where then, I pray?

F. C. Even in the wide World, amongst the Flock of Christ scattered over the whole Earth.

Queen. Your Diocese is very large, Mr. *Commin.*

Then being commanded to withdraw, the other two Witnesses were called into the Council Chamber, and examined as follows.

Queen. Mr. *Draper*, What have you to say to this *Faithful Commin?*

Draper. He came to my House at the *Maidenhead* in *Maidstone*, with several of his Followers, where he bespoke a Joynt of Mutton, and Two Hens for Dinner, hearing that my Profession was a Cook; I shewing him a Room for him and the Company that came with him, perceiving several to come and enquire for this Mr. *Commin*: but by chance going up the Stairs, I heard one ** groan and weep, which caused me to lift up the Latch; at first I was startled, and stood in a maze, but enquiring of one of his Followers, what ailed the man? He replied, Do you not see we be all at Prayers? The Maid wondering where I was, came to seek me, and found me amongst them, and can testifie the same.

** These passionate and taking ways are no Demonstrations of a true Protestant, tho joyned with *Extempore* Prayer.

The

The Queen. Are you Mr. *Drapers* Maid?

Maid. Yes, may it please your Grace.

Queen. What is your Name?

Maid. My Name is *Mary Dean.*

Qu. Did you see this *Faithful Commin* that was here now before *Us*, praying to the people?

Maid. I saw him, and thought he was distracted when I heard him pray: but the People said, * He was a Heavenly man, and that it was Gods Spirit made him weep for the Sins of the World.

Qu. How long continued they at Prayers, do you know, Mr. *Draper*?

Draper. May it please your Grace, † about two hours.

Qu. What did they after they had Prayed?

Draper. Some went from the House, and about ten, or thereabouts stayed to eat what they had bespoken, and paid me to the utmost penny.

Then the Queen commanded to call in *Faithful Commin*, to whom she thus spoke. Mr. *Commin*, If you will receive Orders, and become of the *Church* of *England*, you may; otherwise you must not be permitted to Pray and Preach among my Subjects: and though you have, as appears by several other Witnesses, preached against the *Pope*, yet you have † usurped over the Power both of Church and State, in doing contrary to the Order that *We*, our Council, and *Parliament* have unanimously agreed on, by and with the Consent of the whole *Clergy* of my *Realm.*

Fa. Commin, Give me time to consider, and prepare my self and I shall give your *Grace* a further Answer in a short space.

Queen. Is there any will be bound for your Appearance? otherwise you must be kept a ** close Prisoner; for we have other examinations to take, and Questions to demand.

* See here the *Extempore* Prayer of a Popish *Dominican* Friar fathered upon the Spirit of God, and the People deluded by this pretence to the Spirit.

† Exactly like our Pretenders to the Spirit in the late times, who made long Prayers, and devoured Widows houses.

† Observe, the Queen thought unordained and unlicensed Preaching an Usurpation. Let Dissenters answer this, and clear themselves, for he that usurpeth over the Magistrate, resisteth the Ordinance of God, and they that resist shall receive Damnation. ** Was this Tyranny in Queen *Elizabeth*, or a wise and just Defence of the Protestant Religion?

F.C. I have three who will answer for my Appearance.

Then one *Richard Bland*, Brother to the said *Commin* by the Mothers-side, and two others, gave Bond for his Appearance upon the 12th day of *April*.

Upon which day *Commin* with his Bail, came and appeared before her Majesty and the Council: but the *Spanish* Ambassador being that day to have his Publick Audience of the Queen, the further Examination of the said *Commin* was put off till the next day.

But *Commin* comming from the Council to his Followers, told them, that Her Majesty and the Council had acquitted him; and that he was warned of God to go beyond the Seas, to instruct the Protestants there, and that e're long he would return to his Flock with better Success. * He told them, that *Spiritual Prayer* was the chief testimony of a true *Protestant*, and † that the Set Form of Prayer in *England*, was but the *Mass* translated. So after he had with a multitude of Tears, like a *Crocadile*, first prayed an *Extempore* Prayer, the better to prey upon these poor deluded people, he took his leave of them, telling them he had not one farthing to support him in his Journey, yet being *Gods Cause*, he would undertake it out of Charity, and he was assured that the Lord would raise him up Friends where ever he travelled. This Speech set most of the People a weeping, especially the Women, who requested their Husbands to contribute towards his necessities: and it was made appear, after his Escape out of *England*, that they collected for him 130 *l.* ** besides what the compassionate *Sex* bestowed upon him, unknown to their Husbands.

*Of which he was a good confirmation, being a Papist, and one would think this were enough to banish this Popish Idol, *Extempore* Prayer out of *England*.

† A Papist Author of that common slander against the Common Prayer.

A Holy Cheat.

** It is by some supposed that this Practice is continued to this day.

The next day, *April.* 13. Her Majesty and the Council being assembled, and several others attending to hear this Examination, but no *Faithful Commin* appearing, *Bland*, and the other two who were his *Bail*, were sent for: they coming before the *Board*, and being demanded where *Commin* was, and the reason why he did not appear; made answer, that they had performed as much as they undertook, which was, that

that he ſhould appear the day before; that if they had received any further Directions from Her Majeſty and the *Honourable Board*, to have brought him as that preſent day, they would have obeyed the Commands: but in regard the *Party* accuſed was only ſpoken to to appear, they ſuppoſed themſelves diſcharged by his firſt Appearance, and not bound for his Second; with which *Nicety* they drew their Necks out of the Collar, and *Commin* got an opportunity to make his eſcape.

A cunning Evaſion to ſave both the Friar and their money.

Her Majeſty, ſenſible of this Affront, which was the greater in regard it was to be a Publick Hearing, cauſed diligent ſearch to be immediately made all over *London* and *Kent*; but all in vain, for he went away that very Evening, and was not heard of till ſome Months after. However, by this Search they found out moſt of his Followers, who were examined before Her Majeſties Council, and ſaid, in their * Opinions, they had never ſeen ſo *zealous* and ſo *heavenly* a man as he ſeemed to be; from their Examinations the *Council* alſo came to diſcover the particular Sums of money, of which this Religious *Jugler* had cheated theſe deluded People.

* Let their Opinions of men be what they will, it is impoſſible for Diſſenters who hear unlicenſed Preachers, to diſtinguiſh a true Proteſtant from a diſguiſed Papiſt.

There was no further account of *Commin* till on the fourteenth of *September* one *John Baker*, Maſter of a Ship called the *Swan* of *London*, arriving at *Portſmouth*, ſaid, he had ſeen the ſaid *Faithful Commin* in the *Low Countries*: her Majeſty being informed thereof, ſent for *Baker* to the *Council Board*, who there gave them this Relation.

That he had ſeen the ſaid *Faithful Commin* in the *Low-Countries*, and that coming to unlade ſome Goods at *Amſterdam*, one *Martin van Daval* a Merchant of that City, hearing him talk of the ſaid *Commin*, told him, that this *Faithful Commin* had been lately at *Rome*, and that the Pope *Pius Quintus* had put him in *Priſon*, but that *Commin* writing to the Pope that he had ſomething of importance to communicate to him; the Pope ſent for him the next day, and as ſoon as he ſaw him, ſaid, Sir, I have heard how you have ſet forth me and my Predeceſſors among your *Hereticks* of *England*, by reviling my Perſon, and railing at my *Church*: to whom *Commin* reply'd, I confeſs my Lips have uttered that which my Heart never thought, but your *Holineſs* little thinks I have

done you a most considerable Service, notwithstanding I have spoken so much against you; to which the Pope returned, How, in the Name of *Jesus*, *Mary*, and of all his Saints, hast thou done so? Sir, said *Commin*, I preached against set Forms of Prayer, and I called the *English Prayers English Mass*; and have perswaded several to pray spiritually and *Extempore*; and this hath so much taken with the People, that the Church of *England* is become as odious to that sort of People, whom I instructed, as *Mass* is to the Church of *England*; * and this will be a stumbling Block to that Church, while it is a Church; upon which the *Pope* commended him, and gave him a Reward of 2000 *Ducats* for his good Service.

* It is to be hoped he will be a lying Prophet, who was a false one, and that this Relation will contribute to the removing that stumbling Block.

Her Majesty and the Council thanking Mr. *Baker* for his Information, order'd him to withdraw; and upon this the *Queen* writ over to her Agents beyond Sea, if possible to have *Commin* taken and sent over into *England*; but the thing taking *Air*, and it being the common Discourse how the *Pope* had rewarded this *Impostor*, some of his Friends gave him Advertisement of his Danger, which wade him quit the *Low Countreys*, and seek a safe Retreat in the *Romish* Territories.

† This gave Occasion to the Act for 12 *d. per* Sunday for missing Divine Service.

However this produced that † *Act* for preventing *Popery* and other *Sects*, which enjoyned all people from ten years old and upwards, not having a lawful Impediment, to repair every *Sunday* to hear Divine Service, under the Penalty of forfeiting twelve pence for every such default.

What is observable in this *Narrative*, is the original of Separate Congregations, of *Extempore* Prayer, the vilifying the publick Church-Service, stiling it *English* Mass, the pretences to the Spirit, the denying the Kings Supremacy, despising lawful Ordination, and Licenses to preach in stated parochial Congregations, the juggling people out of their money and their Loyalty, are all *Arrows* that originally came out of the *Romish Quiver*: and that there can be no doubt, but ever since this mans Success, the *Pope* and Colledge *de propaganda fide*, the *Jesuites* and Priests have been industrious to improve this Advantage, and to stock us with disguised *Emissaries*, who increase our differences, and exasperate all the Separations against the Church of *England*, in hopes by our Divisions to destroy both.

But

But that in the Mouth of two Witneſſes, Truth may be juſtified, I will preſent the *Reader* with an exact *Counter-part* of the ſame *Romiſh Indenture*, whereby they have all bound themſelves to work the Ruine of the Church of *England* by this *Method* of raiſing, fomenting, ſupporting, and exaſperating Diviſions and Separations among us.

The following Narative *is a true Copy taken out of the Regiſtry of the Epiſcopal See of* Rocheſter, *in that Book which begins* Anno 2 & 3 Phil. & Mar. *and continued to* 15 Eliz.

A ſtrange Diſcovery of a Jeſuit counterfeiting a Proteſtant, to ſow Diviſion and raiſe Sects.

IN the year 1568. being the 11 of Queen *Elizabeth*, one *Thomas Heth*, Brother of *Nicholas Heth*, Biſhop of *Rocheſter* in the Reign of King *Henry* the Eight, came to the *Dean* of *Rocheſter*, and pretending to be a poor *Miniſter*, made Application to him, to preſent him to the *Biſhop*, in order to ſome Preferment. The *Dean* thought it fit to hear the ſame *Thomas Heth* preach in the Cathedral Church before he would interceſt himſelf in his behalf to the *Biſhop*. Accordingly he appointed him to preach upon the 21 of *November*, where he took his Text, *Acts* 12. *v.* 6. Peter *therefore was kept in Priſon, but Prayers were made without ceaſing of the Church to God for him.* But ſo it happened, that while he was preaching, caſually by pulling out his Handkerchief, a Letter drop't into the Bottom of the Pulpit, directed to him by the name of *Thomas Finne*, from one *Samuel Malt* a notorious *Engliſh Jeſuit*, then at *Madrid* in *Spain*.

This Letter being found in the Pulpit by *Richard Fiſher*, Sexton of the Cathedral, he carryed it immediately to the *Dean*, who upon peruſal, went preſently with it to the Reverend Father in God, *Edmond Geſt*, then *Biſhop* of that *See*, who upon the reading of it, inſtantly cauſed the ſaid *Heth* to be apprehended, and the next day being Monday *Novemb.* 22. brought him to Examination.

Biſhop. Mr. *Heth*, how long have you preached in *England*?

Heth. About ſix years and more.

Biſh.

Bish. Were you of any certain *Order* formerly, before this late Reformation of the Church of *England*?

Heth. Yes, I was.

Bish. What was that?

Heth. The Order of Jesus.

Bish. Are you not still of that *Order*, and have you not now and then some Correspondence with that *Order*?

Heth. The Ministry will venter to instruct one another; but your Lordship seeth how I have retired my self from those whom you call *Jesuits*.

Bish. We suppose Mr. *Heth*, you have not totally forsaken their *Tenents*, though you have their *Persons*.

Heth. Wherein may I be suspected not to forsake their *Tenents* as well as their Company?

Bish. There is great suspition, that you are not of the Church of *England*, by the Words which you spoke yesterday in your Sermon.

Heth. What Words were those my Lord?

Bish. You said, That it was not those Prayers of the Church of *England* as are now established, that brought *Peter* out of Prison, but * spiritual Prayers,

Heth. And were they not spiritual Prayers that availed him? And where have we † Scripture for any set Form in the Church?

Bish. †† If there be no Scripture for any set Form in the Church of *England*, much less for any set Forms among your Fraternities; for what we have established is out of the written Word of God. ** But as for your *Popish Orders*, viz. *Augustines*, *Dominicans*, *Franciscans*, *Jesuits*, &c. you all differ in the Prayers of the *Mass*, one from another; where then is your *Scripture* for so many Varieties of Prayers and *Masses*?

* Observe the Design of the Papists from the beginning of the Reformation to bring the Prayers and Church into Contempt, as not being spiritual Prayers, and how well the Dissenters have coppied this Original. † The Language exactly of Separatists. †† A good Answer to both Papists and Dissenters. *Quere* whether the Directory were warranted by expres Scripture. ** Diversity and Variety of publick Prayers taken from a Popish Pattern, no where warranted in Scripture.

Heth. They have antiquity on their ſide, and for the Alteration of Prayers, every Fraternity and Convent hath power among themſelves, as is moſt fit, for that Congregation aſſembled.

B. Now ſeeing you have begun to talk of *Antiquity*, pray Mr. *Heth* tell me, * Were all the Orders of the Church of *Rome* ordained at once? No ſurely, for ſome *Orders* are ancienter than others, by reaſon they have been allowed by ſeveral Popes: But as for yours, that *Order* was but of late days eſtabliſhed, therefore you have little or no Antiquity to plead.

* The Jeſuit entrapped by his own Plea.

H. My Lord, You ſee I am fallen from that Society, which I perceive by your paſſages in examining me ſo ſtrictly, you ſuſpect me to be one of them ſtill: I confeſs, † I am not ſo totally of the Epiſcopal Party of *England*, ** becauſe I have laboured to refine the *Proteſtants*, and to take of all ſmacks of *Ceremonies* that in the leaſt do tend to the *Romiſh Faith.*

† Obſerve, that the Jeſuits are Enemies to Epiſcopacy, and for a purer, or in the Language of Diſenters, a through reformation. †† A Jeſuit pretends to Refine, but intends to deſtroy, and it is evident, that whoever do ſo, do their work.

B. Hath our Gracious Queen, by her Learned Council, and Aſſembly of Divines, who ſeveral times ſat for the Reformation of Religion, now declared and confirmed by her Highneſſes High Court of Parliament eſtabliſhed the Forms and Manners thereof, ** what hath any particular man to meddle any further?

** An un-anſwerable Queſtion to all Diſſenters, who are no more but Private Perſons.

H. †† It was but my good will in endeavouring to make it purer.

†† From the good will of ſuch Pretenders, whether Papiſts or Diſſenters, Good Lord deliver us. For we know by woful experience, the fire of Reformation pretends to refine, but being over hot, does conſume.

B. You are a pure Steer, I muſt needs ſay, in pretending that you are reformed: yet let me ask you one Queſtion; Mr. *Heth*, had not you of late any Letters from any of your Society?

H. I might have had Letters, muſt I therefore be of their *Order* ſtill, becauſe they write to diſſwade a man from his Principles? No ſure, my Lord.

B. Your Society write, Mr. *Heth*, not to diſſwade you, but that you may diſſwade others; however, tell me, Did you ever know or hear of a man called *Samuel Malt*?

H. I have heard of ſuch a man.

B. Yes, and you know him full well.

H. It may be ſo, my Lord.

B. Mr. *Dean*, Shew Mr. *Heth* the Letter, and let him tell whether he knows the hand writing; and call in *Richard Fiſher* to come into the Court.

Richard Fiſher, Here, my Lord.

B. How came you by this Letter?

R. F. I found it yeſterday after Even-ſong, in the Pulpit.

B. You know it if you ſee it, is this the ſame?

R. F. The very ſame.

The Letter was, as follows.

Brother,

THE Council of our Fraternity have thought fit to ſend you David George, Theodorus Sartor, *and* John Huts, *their Collections, which you may diſtribute where-ever you may ſee it may be for your purpoſe, according to the Peoples Inclinations. Theſe mixtures with your own, will not only a little puzzle the Underſtandings of the Auditors, but make your ſelf famous: We ſuppoſe your Wants are not conſiderable at preſent, by what we have heard, how your Flock do admire you every day more and more. Be not over zealous in your Proceedings in the beginning; but gradually win on them as you viſit them, and according as you find their Inclinations bend to your Deſign, let us*

hear

[illegible] Letter as ye most busie in the beginning of ye Separation. Fuller ch: xij: 19 p: 81 adding Button. Hist: of Presb: l. 16. p 254. in ye year 1568, agreeing exactly with the date of the Letter.

hear how you have proceeded, for it will satisfie your Brethren much, and inable them the better to instruct you for the future. Hallingham, Coleman, *and* Benson *have set* * *a Faction among the* German *Hereticks, so that several who have turned from us have now denyed their* Baptism, *which we hope will soon turn the scale, and bring them back to their old Principles. This we have certified to the* Council *and* Cardinals, † That there is no other way to prevent People from turning Hereticks, and for the recalling of others back again to the Mother Church, than by the Diversities of Doctrines. *We all wish you to prosper.*

English Protestants or Lutherans.

* The Original of the Sects in *Germany* among the Protestants from the Jesuits.

† The Reader is desired seriously to observe, That the Jesuits, Pope and Cardinals have laid this down as a Maxim, that Divisions and Separations are the most effectual way to introduce Popery, and ruin the Protestant Religion.

Madrid Octob. 26. 1568.

Sam. Malt.

B. Look here, Mr. *Heth*, here is a Letter, and it is to be supposed to drop from you when you preached yesterday, for none stood in the Pulpit but your self.

H. Let me see the Letter once more, Mr. Dean; See, my Lord, this Letter is directed to another man, named *Thomas Finne*, but my name is *Thomas Heth.*

B. You are not the first man that hath altered your name: How long have you been in Town?

H. About three weeks.

B. To what intent came you hither?

H. Upon two accounts, my Lord; first, to visit my Friends, for my Brother *Nicholas* was Bishop of this See formerly; Secondly, to be preferred; for the Dean promised to recommend me to your Lordship.

B. Mr. Dean, Did you promise to prefer Mr. *Heth?*

Dean. I did, my Lord, and upon that account I permitted him to preach before you; but this Paper hath altered my Intentions.

After this Examination, it was resolved to send to Mr. *Heth*'s Lodgings, at the *Queens Arms* in *Rochester*, where, upon search in one of his Boots were found his Beads, and several Papers, among which was a License from the Fraternity of the *Jesuits*, and a *Bull* dated the First of *Pius Quintus*, to preach what Doctrine that Society pleased for the Dividing of *Protestants*, particularly naming the *English Protestants*, by the name of *Hereticks*. In his Trunk were several Books for denying * Baptism to Infants; with several other horrid Blasphemies: which being brought before the whole *Assembly* then present, the Bishop adjourned the Court, appointing another day for further Examination, till they had acquainted her Majesty and Her Honourable Council with these Passages, and sent for further *Instructions* how to proceed in this Affair. In the mean time *Heth* was committed a close Prisoner, and manacled, till Order came from the *Board*.

* The Papists Authors of the Sect of Anabaptists.

On the 25th of *November*, being *Thursday*, the Bishop called a Court, and sent for *Heth*, who coming before him, a great number being assembled to hear the Matter, the Bishop spake as followeth.

Mr. *Thomas Heth*, It is visible how you have not onely deluded several poor Souls, but also abused her *Majesty*, and the *Ministry* of this Kingdom, by your *Romish* and *Jesuitical* Policy, purposely to sow Sedition in the Church of Christ: it is well known, that though your Society have taken the Name of *Jesus*, by terming themselves *Jesuits*, yet you have denied *Christianity*, which is Christ: for several have been called by the Name of *Jesus*, but none by *Christ*, from which all true Believers term themselves Christians: By this means you endeavour to bring the People back to your *Popish Zeal* again: † But you will be mistaken, for that sort of People whom you endeavour through a blind pretended *Zeal* to withdraw

† Those who still continue these Separations which the Jesuits first begun, are desired in the Name and Fear of God, to consider, whether they are not guilty of the same Abuses.

¶ A Prediction that Separatists shall, when they see how they have been abused by the Jesuits, unite with the Church of *England*, to extirpate Popery, which they have endeavoured to re-establish, by overthrowing the Protestant Religion by their own Divisions.

from

from the Church, will at last be your *Bane*, and hate your *Society*, so that at the end, when ye shall think ye have accomplished your Evil Designs, and fall upon the Church of Christ, those very People, whom ye have after these *Satanical Delusions* beguiled, will not so much, through Love, joyn with Christ to overthrow your *Evil Intentions*, as through perfect Hatred to your *wicked Policies*.

To several mens knowledge, as we have since enquired after thy Actions, thy *Hostess* and her Husband have declared, that thou hast spoken against thine own *Order*; yet thou by thy outward *Purity* hast defiled thine own *Calling* under pretence of purifying the Church of *England*. What canst thou therefore say for thy self, that thou mayest not be made a *Publick Example* to all Spectators, for thy wicked *Shismatical Sedition*, sown within these her Majesties Dominions; Wilt thou openly declare before *God* and the World thy wicked and evil Intentions, which caused thee to run into these *Schisms*, and reform thy course of Life which now thou livest in; and not only my self, but the whole Court here assembled, will endeavour to get thy *Pardon*, and provide for thy future maintenance.

H. My Lord, I know not what I might have done, had I not been so publickly examined, * but seeing my *Vocation* is so publickly known, I shall not acknowledge my self to be guilty of any *Misdemeanour*; for I have fought a good fight for Christ, whose Cause I have taken in hand. † This Experiment I tryed among my Countrymen, that the World may see that all those who term themselves *Protestants*, are not of the Church of *England* though they speak against *Rome*.

* Shame the true Reason why some persist in their Opinions, and not Conscience or Religion.

† A true, but dear Experiment, to which the Church of *England* may write a sad *Probatum*.

The Bishop hearing him speak so obstinately, said, Behold, my *Brethren*, a Jesuits *Confession!* how he hath declared, he had set up a certain Form of Religion, purposely to withdraw you from the Church of *England*. These things will be among us while we are a Church; †† but woe be to those Deluders, or to those who will be deluded by them: We

†† A thing soberly to be considered by Dissenters.

have a good *Law*, and the Light of the *Holy Gospel* now flouriſhing among us, which hath for theſe many years paſt, been abſconded; * therefore my *Brethren*, conſider the Condition of your Souls; † *If you ſtart aſide once from your Principles, having the right way ſo plainly ſet before you, ye will not only run into Popiſh Slavery again, but be in Peril of a total Confuſion of Soul and Body*; †† *and if* Rome *get once her Foot upon theſe* Dominions *again, not only your ſelves and your Children, but your* Princes *and* Nobles, *ſhall become Slaves to her Idolatry.*

* A neceſſary Caution to all ſuch as value their Souls, Bodies, or Eſtates, the Peace of the Publick, or the Proteſtant Religion.

† *Cedro digna!* An Aphoriſm of undoubted Truth. †† Which without the Aſſiſtance of Separatiſts, is humanely ſpeaking, impoſſible.

After this, *Heth* was remanded to Priſon, and for three days brought to the Market-place at *Rocheſter*, where he ſtood by the *High-Croſs* with a Paper before his Breaſt, in which were written his *Crimes*, then he was *pillored*, and on the laſt day his Ears were cut off, his Noſe ſlit, and his Fore-head branded with the Letter *R.* and he was condemned to indure perpetual Impriſonment: but it laſted not long, for a few Months after, he died ſuddenly, not without the Suſpition of having poyſon'd himſelf.

Obſervations to be deduced from this Narrative.

From this *Narrative* we my obſerve, that the chief Riſe and Original of our unhappy Diviſions and Separations is to be fetcht from the deviliſh Policy of the *Papiſts*, counterfeiting a Deſign to advance the *Reformation* of the *Proteſtant Religon* to a greater *Purity*; that the *Pope*, *Cardinals*, and *Jeſuits*, have been alwas inſtrumental in raiſing theſe Diviſions and Separations, and that they judge this the moſt effectual way to introduce Popery; that they hate our Biſhops and Prayers and delude innocent and unweary People into a diſlike and hatred of them; that there is no way to diſcover them, but by their ſowing theſe Seeds of Separation and Sedition; and that therefore it is the *Intereſt* of all true *Proteſtants* to unite with the *Church of England*, and thereby give that deadly blow to the *Romaniſts*, which the *Biſhop* here ſeems prophetically to foretel, and to quit theſe Separations, which otherwiſe will hazard the Ruine of *Proteſtant Religion*, by the Introduction of *Popery*.

Thus

Thus have the *Romaniſts* dealt with us, and perſwaded many to break down the Walls of our Church, to make room for the *Wooden Horſe* of *Reformation*, whoſe belly is charged with more Sects, Opinions, and Diviſions, than that which conquered *Troy* was with crafty *Greeks*.

All the Reigns of Queen *Elizabeth* and King *James*, they were buſie in preparing the materials, and undermining the Foundations of the *Church* of *England*; but in the Reign of King *Charles* the Firſt, thinking themſelves ſtrong enough, by the Aſſiſtance of the Factious, they had raiſed to effect their Deſigns, they gave Fire to the *Train*, and with the pretended Fears of *Popery* and *Tyranny* the firſt ſet *Scotland*, next *Ireland* and then *England*, into the Flames of a moſt horrid, cruel, and unnatural War, which they managed by the Strength and Power of *Diſſenters* from the *Church of* England.

To confirm the truth of this, I will give the *Reader* an account which I find in Mr. *Ruſhworths Hiſtorical Collections*, a book much valued among *Diſſenters*, who tells us of a Propoſition made to the King of *Spain*, and diſcovered about the time that the *Spaniſh Armada* came upon the Coaſt of *England* in the Year 1639. where among other Paſſages, diſcourſing of an Enterprize upon *Scotland*, which was then in a high Ferment of the *Covenanters* againſt the *King*, *Biſhops*, and *Common-Prayer*; the *Propoſer* thus argues, That there could be no Fleet ſet out ſo ſtrong as to attempt them by Sea, except all the *Kingdom* contribute to it, which, ſays he, *Cannot be done except all the States joyn; of which, we of the* Confederacy *ſhall be the greater Part, and ſo the Enemy ſhall forthwith be forced either to give* Liberty of Conſcience *to the* Catholicks, *or put themſelves in Danger of loſing all.* *Ruſh. Hiſt. Col. pag. 970, 971.*

Obſerve firſt, The *Scots* had no Enemies but the *King*, or, as they pretended, his evil Counſellors, particularly, *Canterbury* and *Strafford*, who all run the ſame Fate which the Papiſts in *Habnerfields* diſcovery of their Plot, had contrived for them.

Secondly, *Liberty of Conſcience* was the ground of the *Quarrel*,

Thirdly,

Thirdly, they of the Confederacy were the greateſt part of *the States*, but it is evident the *Covenanters* were the greateſt part of the States (for they had turned out the *Biſhops*) at that time; and if there be ſenſe in the Words, or Truth in the Relation, it gives a remarkable Glimpſe of light into this dark Vault, and imports a ſecret Confederacy againſt the King and Church of *England*, between the Papiſts and Covenanters, and that that formidable *Armada* was deſigned for the Aſſiſtance of the Covenanters: and the next page gives not only a greater light, but a clear Vindication of the King from any ſuch Compliances with the Papiſts, as were ſuggeſted, and made the Foundation of the War. *As for the King of* Great Britain, adds he, *If he will not give* Liberty of Conſcience, *he ſhall be reduced to it with no little Damage.* Now who were they that preſſed for this *Liberty of Conſcience*, and did reduce theſe *Nations* to it, all People know. And a little after, he urges this Deſign from the Danger, *if the King of* England *being Confederate with all the* Hereticks *of* Holland *and* Germany, *Enemies of* God *and* Spain, *ſhould be able to carry on his Pretenſions and Title to the* Crown of *France*, add to this, that there is no improbability that they who would treat with *France* and *Richelieu*, as was proved the *Covenanters* did by a Letter written by the Lord *Lowdon* to the *French* King, would make no Difficulty to do the ſame to the *Spaniard*, then the moſt potent *Monarch* of *Europe*, and which confirms the Opinion, I do not remember the *Scots* made any Complaint of this great Fleet as deſigned againſt them.

But that which makes the thing plain, is the Diſcovery which was made to Sir *William Boſwell*, by *Andreas ab Habnerfield*, which was comunicated firſt to Sir *William* to my Lord of *Canterbury*, and by him tranſmitted to the King then at *York*, *November* 1640. The whole is printed by it ſelf, and in *Ruſhworths* Collections, and is too long here to inſert, but the principal parts and matter of the Plot was this, That there was a Deſign on Foot by the Papiſts againſt the Life of the *King* and the *Arch-Biſhop*, That to effect this the *Scottiſh* Commotions were raiſed, and fomented by the *Jeſuits*, that they exaſperated the *Engliſh* Diſſenters by the Severity uſed againſt

Ruſh. Hiſt. Col. pag. 1314.

againſt *Pryn*, *Burton*, and *Baſtwick*, and the *Scots* by the Fears of Popery upon the Impoſition of the Common-Prayer Book; that *Cuneus* or *Cou*, the *Popes* Legate and *Chamberlain* a *Scot*, Chaplain and Almoner to *Cardinal Richlieu* were the great Negotiators of this *Conſpiracy*, and that the Deſign was to embroil theſe *Nations* in a Civil War. The Troubles came on ſo faſt, as may well be ſuppoſed, precipitated for fear of a further Proſecution of this Diſcovery, that the *Arch-biſhop* loſt his Head for refuſing a *Cardinals* Hat, and oppoſing the *Scottiſh Covenanters*; and the King His, becauſe he would not give away the *Crown*, and pull down the *Mitre* by granting *Toleration*. And however the following Diſtractions and *Rebellion* ſtifled the further Proſecution and diſcovery of this *Plot*, yet the *Tragical Event* juſtified the Truth of the Diſcovery.

What the Conſequences of theſe Proceedings would have been if *Providence* had permitted thoſe *Uſurping Powers* to come to any firm Eſtabliſhent, God only knows; but a *Tyranny* in the Church like that of the *Papacy* is moſt ſutable and natural to the *Tyrannical* and *Arbitrary* Government of [redacted]els, *Regicides*, and Uſurpers. But God miraculouſly reſtoring our gracious Sovereign King *Charles* the Second to his Throne, and the *Church* of *England* to her priſtine Splendor, we were in a State of Tranquillity till of late years.

But the *Papiſts* envious of our Happineſs, began or rather continued to leaven the diſaffected Party of men in Church and State againſt both; and how far they had driven on their Deſigns for a ſecond *Revolution* few People can be ſtrangers; the old Stories were revived, and new ones minted, to raiſe Fears and Jealouſies of *Tyranny* and *Popery*, to ſet us all together by the Ears. The *Scots* were animated to a Rebellion, and did actually break out into a form'd *Rebellion*: the *Diſſenters* were buſie every where to calumniate the Biſhops and Church as popiſhly affected, the *Lawn Sleeves* were threatned, and the Epiſcopal Party branded with all the names of Ignominy; ſo that the rich and wiſe *Citizens* of the great *Metropolis* of *London*, knew ſcarcely whether their greateſt Danger was from *Papiſts*, or *Fanaticks*, Wealth being always a Crime in Popular Tumuls, and Inſurrections; *Sedition* was as common-

ly

ly talked, and as hot as *Coffee* was drank; and in a word, from the *Court* to the *Cottage*, none could escape the Imputation of Popishly affected, who durst write, or speak in Vindication of the Church of *England*, or against *Dissenters*.

And that all this was but a Branch of the late horrid *Popish-Plot* against his *Majesties* Life, the Government by Law established, and the *Protestant Religion*, I offer the Testimony of Dr. *Oats* the first and principal Discoverer; who all along charges the Papists, the disguised Priests and *Jesuits* with managing the intemperate heat of *Separatists* against the Government; and we cannot without bringing a manifest and dangerous Disreputation upon the rest of his *Evidence*, but believe him when upon his Oath he assures us, that the Jesuits creep in among *Dissenters* under the disguise of *Nonconforming Ministers*, to divide and exasperate, to raise, and blow up Animosities and Calumnies into actual *Rebellion* against the *Civil Government* under a pretence of their dislike of the *Ecclesiastical*.

Thus in his printed *Narrative*, Paragraph 1. he informs us that *Richard Strange*, Provincial, *John Keins*, *Basil Langworth*, *John Fenwick* and *Harcourt*, Jesuits, did write a treasonable Letter to one *Father Suiman* an *Irish Jesuit*, at *Madrid* in *Spain*, in which was contained the plotting and contriving a Rebellion in *Scotland* of the *Presbyterians*, against the Episcopal Government: In order to which they had employed *Matthew Wright*, *William Morgan*, and one Mr. *Ireland*, to go and preach under the Notions of *Presbyterians*, and give the disaffected *Scots* a true Understanding of their sad Estate and Condition in which they were, by reason of *Episcopal Tyranny* exercised over them; and withal to tell them, they had now a fair opportunity to vindicate their *Liberty* and *Religion*; and that it could be done no other way but by the Sword.

Paragraph 18. That the *Fathers* of the *Society* in *Ireland* were very vigilant to prepare the People to rise for the Defence of their Liberty and Religion, and to recover their Estates.

Paragragh 35. That the Jesuits by order of the Provincial, were to send new Messengers into *Scotland*, to promote the *Commotions* there, and to inform the people of the great *Tyranny*

ranny they lay under by reaſon of their being denied *Liberty of Conſcience*; and that not being to be procured but by the Sword, they muſt take that courſe to purchaſe their Liberty.

Paragraph 43, That two new Meſſengers were ſent into *Scotland*, on the 5th of *Auguſt* 1678. one by the name of Father *Moor*, the other of *Sanders*, alias *Brown*, with Inſtructions to carry themſelves like Non-conformiſt Miniſters, and to preach to the diſaffected *Scots*, the neceſſity of taking up the Sword for Defence of *Liberty of Conſcience*; theſe the Deponent ſaw diſpatched.

Paragraph 50. The Deponent, Dr. *Oats*, ſaw a Letter from Father *Ireland*, *Auguſt* the 7th 1678. where, among other things he intimates the Joy he had, that the diſaffected *Scots* would not lay aſide their endeavours for, and after *Liberty* and *Religion*, and that the *Catholicks* of *Scotland* had promiſed to uſe the utmoſt of their Intereſt to keep up the Commotions there.

Here let me be permitted to make a little break, to confirm this *Evidence* by a remarkable Paſſage which fell out the laſt Year, in the Tragical End of the Lord *Forreſter*. This Lord was the Perſon that after the Defeat of the Rebells at *Bothwel-Bridge*, took occaſion, upon the Indulgence granted by His Majeſty, to erect a Houſe within two miles of *Edenburgh*, for a publick *Conventicle* of Non-conformiſts, and for his building this *Synagogue* went for a zealous man among them; but ſo it happened, that not long after, he was barbarouſly murdered by a Woman Relation, with whom he had inceſtuouſly lived many years: After his Death, a *Diſpenſation* was found in his Cloſet, from the *Pope*, to marry her, which it ſeems he delaying to do, ſhe took his Life, as the Price and Reparation of her abuſed Honour: which plainly ſhews that theſe Supporters of the *Non-conformiſts* may be, and are ſecret Papiſts.

But to proceed, *Paragraph* 51. Among other Myſterious Phraſes relating to the Plot, *John Keins* told the Deponent, that the Provincial had taken great care of keeping alive the Differences between the diſaffected *Scots* and Duke *Lauderdale*, that *Mum* and *Chocolet* ſhould be put down, and the *Order*

of the *Magpies* ſhould be turned to their primitive Inſtitution and Habit. By *Mum* and *Chocolate* meaning the Proteſtant *Peers*, and by *Magpies* the *Biſhops*.

And for a clear Vindication of the Biſhops and Epiſcopal Clergy of the Church of *England*, from the unjuſt imputation of being Popiſhly affected, the common brand which Non-conformiſts burn upon their Reputation, *Paragraph* 72. he informs us, That the Pope had iſſued out a *Bull*, in which he diſpoſes of the Biſhopricks and other Dignities in *England*, as follows.

Arch-Biſhops.

Canterbury	Cardinal *Howard*.
York	*Perrot*, Superior of the Secular Prieſts.

Biſhops.

London	*Corker*, Preſident of the *Benedictine Monks*.
Wincheſter	*White*, alias *Whitebread*, Provincial of the Jeſuits.
Durham	*Strange*, late Provincial of the Jeſuits.
Salisbury	Dr. *Godden*.
Norwich	*Napper*, a *Franciſcan Friar*.
Ely	*Vincent*, Provincial of the *Dominican* Monks.
Exeter	*Wolf*, one of the Sorbon.
Peterborough	*Gifford*, a *Dominican* Friar.
Lincoln	Sir *John Warner* Baronet, a Jeſuit.
Chicheſter	*Morgan*, a Jeſuit.
Bath & Wells	Dr. *Armſtrong*, a *Franciſcan* Friar.
Carliſle	*Wilmot*, alias *Quarterman*, a Secular Prieſt.

Cheſter

Cheſter	*Thimbleby*, a Secular Prieſt.
Hereford	Sir *Thomas Preſton* Baronet, a Jeſuit.
Briſtol	*Mundſon*, a *Dominican.*
Oxford	*Williams*, Rector of *Watton*, a Town in *Flanders*, a Jeſuit.
St. *Davids*	*Belſon*, a Secular Prieſt.
St. *Aſaph*	*Jones*, a Secular.
Bangor	*Joſeph David Keimaſh*, a *Dominican* Friar.

Abbots.

Weſtminſter	Dr. *Shelden*, a Benedictine Monk.
Sion Houſe,	*Skinner*, a Benedictine Monk.

Deans.

Canterbury	*Belton*, a Sorboniſt.
St. *Pauls*	*Leybourn*, a Secular, Secretary to Cardinal *Howard.*
Windſor	*Howard*, with twelve Benedictine Canons.
Chicheſter	*Morgan*, a Secular.
Winton	Dr. *Watkinſon*, Preſident of the *Engliſh* Colledge at *Lisbon.*

With many other Dignities of the Church, diſpoſed of to Foreigners in that *Bull.*

Paragraph 74. That twelve *Scotch Jeſuits* were ſent into *Scotland*, to keep up the Commotions in *Scotland*, and that they had Inſtructions given them to carry themſelves like *Nonconformiſt* Miniſters among the *Presbyterian Scots.*

And *Pag.* 67. of the *Narrative*, numb. 7. One means, he ſays, they were uſe to bring in Popery was by Seditious Preachers and *Catechiſts* ſet up, ſent out, maintained, and directed what to preach in their own, or other private or publick *Conventicles* and *Field-Meetings*.

Now, as in Reaſon we cannot believe the Papiſts are leſs ſollicitous for their Affairs in *England*, than in *Scotland* and *Ireland*, ſo we cannot but conclude, from this evident Matter of *Fact*, that they have been as induſtrious among the *Engliſh* Non-conformiſts to ſow dividing Principles, and animate them againſt the Government and Governours both in Church and State.

And that this may not paſs for a bare Suppoſition, without Ground, I have heard Mr. *Prance* affirm, that both *Gavan* and *Whitebread* uſed to preach frequently in *Conventicles* in *Southwark* and other places, and I am able to prove, *Whitebread*, alias *White*, the Provincial of the *Jeſuits*, who was executed for the Plot, did not many Months before the Diſcovery, and his Apprehenſion, preach in a *Conventicle* as a Non-conformiſt, at *Spaldwick* within five miles of *Huntington*; and that he had ſeveral times done the like before, as was atteſted by ſeveral of the Congregation, before divers Gentlemen in the County of *Huntington*; and if the ſhame of *Diſſenters* did not ſmother the further Diſcovery of this Truth, for fear of the juſt Reproach and Infamy it would bring upon them among the mis-led People, I doubt not but we ſhould find theſe *Friars* and *Jeſuits* in diſguiſe of Non-conformiſts, and by falſe Names, as frequent in the Pulpits of Separatiſts, as their ordinary Teachers.

And indeed nothing is more feiſible or eaſie; for it is no more than for a Jeſuit to bring a *counterfeit* Letter of Recommendation from ſome known Non-conformiſt either out of the Town, if he deſigns to travel and preach in the Countries, as an *Itinerant*, or out of the Country, if he will preach in the Town, or a Certificate that he has preached in ſuch or ſuch Congregations, with their Approbation, which he is ſure to have, if he inveigh againſt Popery, Biſhops, Ceremonies, Common-Prayer, and for Liberty of Conſcience,

ſcience, and the Buſineſs is done, and without further Examination, he is admitted into their Pulpits, and ſhall paſs for a *zealous* Proteſtant, and a Heavenly man, in the opinion of the undiſcerning Auditors, as Father *Commin* and Father *Heth* have done, and many others before.

Whereas the Church of *England* takes care that none be admitted to the Charge of Souls without all the Caution imaginable againſt *Popery*; they muſt take the Oathes of *Allegiance* and *Supremacy*, have Teſtimonials from Perſons that know them, of their ability and ſoundneſs of Judgment, they muſt ſhew their Letters of *Ordination*, before they are admitted to preach in an unknown Congregation, and have a *Licenſe* from the Biſhop of the Dioceſs, before they can regularly preach in a Congregation whereinto they are by Law inſtituted and inducted.

The natural Inferences which follow from this unqueſtionable matter of *Fact*, here faithfully related, and offered to the ſerious conſideration of all ſober People, of what Perſwaſion ſoever, are theſe.

Firſt, That the Pope and Papiſts have ever ſince the Proteſtant Reformation endeavoured to raiſe up *Sects* and Differences in *Opinion* amongſt Proteſtants, by ſending their diſguiſed Emiſſaries among the *zealous* and well-meaning People, to ſeduce them into Separation and *Schiſm*.

Secondly, That they look upon theſe Practices as moſt effectual means to bring the People back to the *Romiſh* Religion, and to introduce *Popery* among us.

Thirdly, That for this purpoſe they have been all along induſtrious in this courſe, by depraving the Government of *Epiſcopacy* as *Tyrannical*, the Eſtabliſhed Prayers as Popiſh, by extolling *Extempore* Prayers as Spiritual, by encouraging an unlicenſed Miniſtry, by preaching up Liberty of Conſcience, and that it is to be obtained and maintained at any rate; and it is worth obſervation, that *Coleman* dates the *Æra* of all the misfortunes like to happen to *Catholiques*, from the fatal reſcinding of the late Toleration: therein agreeing exactly with *Diſſenters*, who were no leſs *Querulous* for the ſtopping of that Door, though from him nothing can be more evident, than

that

that the *Jesuits* designed to bring in Popery at it, which they could not do, being openly excluded from the benefit of it, but by pretending to be *Dissenters*.

Fourthly, It is most manifest, That all our late horrid Civil Wars, Rapines, Blood-shed, and the execrable and Solemn Murther of his late Majesty, and the Banishment of our present *Sovereign*, were effected according to the fore-contrivance of the Papists, by the Assistance which Dissenters gave them, and the opportunities they had to preach them into Rebellion, under the pretence of a *thorough Reformation*, that all the late Commotions and Rebellions in *Scotland* sprung from the same Counsel and Conduct: and that the Papists will never out of the hopes of effecting our *Ruin*, nor without the same opportunities they have hitherto had, so long as our Divisions are kept up and maintained, which give them the advantage of dashing us one against another.

Fifthly, That therefore obstinate *Dissenters* are before God, and according to the Judgment of the strongest Reason, built upon plain matter of undeniable Fact, guilty of all the real danger of *Popery* prevailing again in these Nations by the ruin of *Protestant Religion*.

Sixthly, That the Church of *England* in Doctrine and Discipline is the greatest Enemy the Papists have, according to their own declared Sense and Judgment, and consequently wholly innocent of any such Designs and Compliances, or Approaches to the Church of *Rome*, as Father *Du Moulin*, and other Brainsick or worse People, endeavour to fix upon her: and that it is impossible to give a clearer Demonstration of the Innocence of the Bishops and Clergy of *England*, than Dr. *Oats* has in the 72 *Paragraph* of his *Narrative*, before recited, concerning the Popes *Bull* or *Breve*, bestowing all the considerable Promotions and Dignities in *England* upon Papists there mentioned, which could not be done without turning out the present Bishops and Dignitaries of the Church: and there cannot be a more demonstrative Argument that *He* esteems them *Hereticks* and *Enemies*: for there is no doubt but if the Pope had any hopes of their compliance with Popery, he would not only have consented to their continuance in those Pro-

Promotions, but have promiſed high Rewards, and encouragements to them.

Seventhly. That therefore it is the joynt Intereſt both of *Prince* and People of theſe *Nations* to ſupport and defend the Church of *England* as now by Law eſtabliſhed; thoſe of her Communion being by a Tract of Experience of equal date with the Reformation, found to be both in Principles and Practice the moſt Peaceable and Loyal Subjects, and ſoundeſt Proteſtants, of unſhaken Allegiance and unblemiſhed Loyalty, the ableſt Champions againſt *Popery*, and the only Bulwork of the Proteſtant Religion, as is but too evident by the conſtant endeavours of the Papiſts, both by their own Power and the aſſiſtance of Diſſenters to undermine and overthrow it.

To conclude, as I have here impartially related matter of Fact, and drawn neceſſary inferences from it, without Animoſſity or bitterneſs of Language, ſo I hope *Good men* will, without prejudice or partiallity, weigh it in an equal Ballance and make that charitable Uſe of it for which it was intended, that it may be a means by diſcovering the *ſource* and *original* of out Diviſions and Diſtractions, our Fears and Apprehenſions, and thereby give us the opportunity to break the Snares of our Enemies, to which, nothing can ſo effectuall contribute, as our uniting in the Proteſtant Religion of the Church of *England*.

God of his infinite Mercy, who maketh men to be of one mind in a Houſe, who is the Author of Peace, and the Lover of Concord, who breaketh the Snares of the Ungodly, turneth their Wiſe-men backward, and their Counſels into Fooliſhneſs; grant that in this our day, we may ſee, and know, and follow the things that make for our *Peace*, that ſo our Diviſions may not be our *Ruine*, that the Enemies of our Country and Religion may not triumph over us, but that by our *Union* with the Eſtabliſhed Government in Church and State, we may defeat the Deſigns of our Enemies, and diſappoint their Expectations. God long preſerve the life of our Dread Sovereign, and defend this Church, the moſt truly Apoſtolique of any Church upon the Face of the Earth.

THE END.